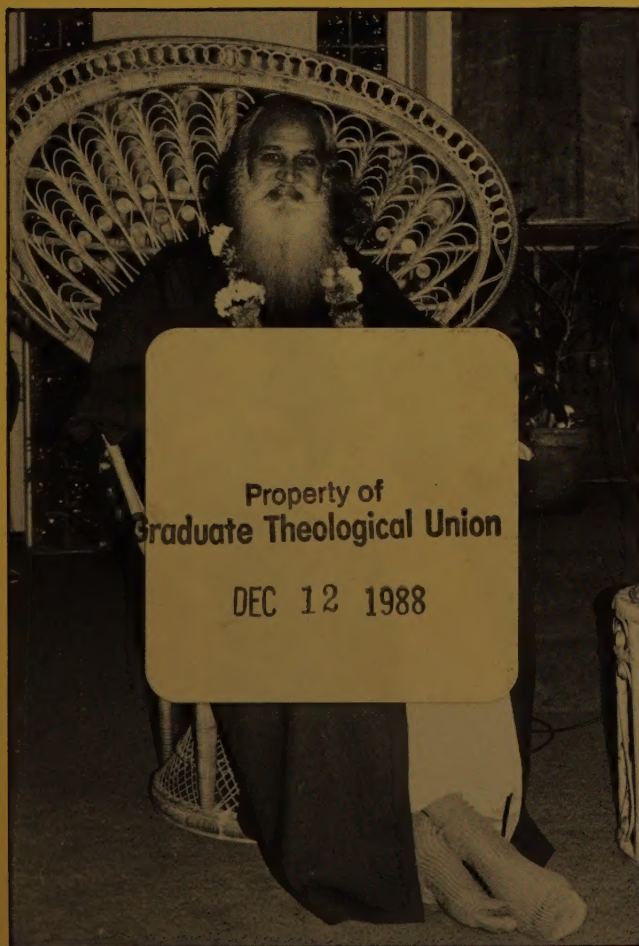
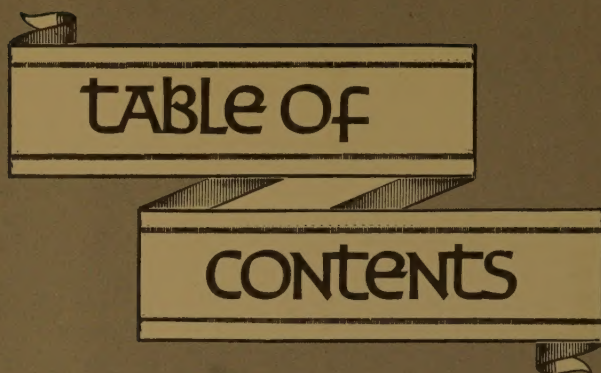


# Integral Yoga®

THE TEACHINGS OF SRI SWAMI SATCHIDANANDA  
November / December 1988  
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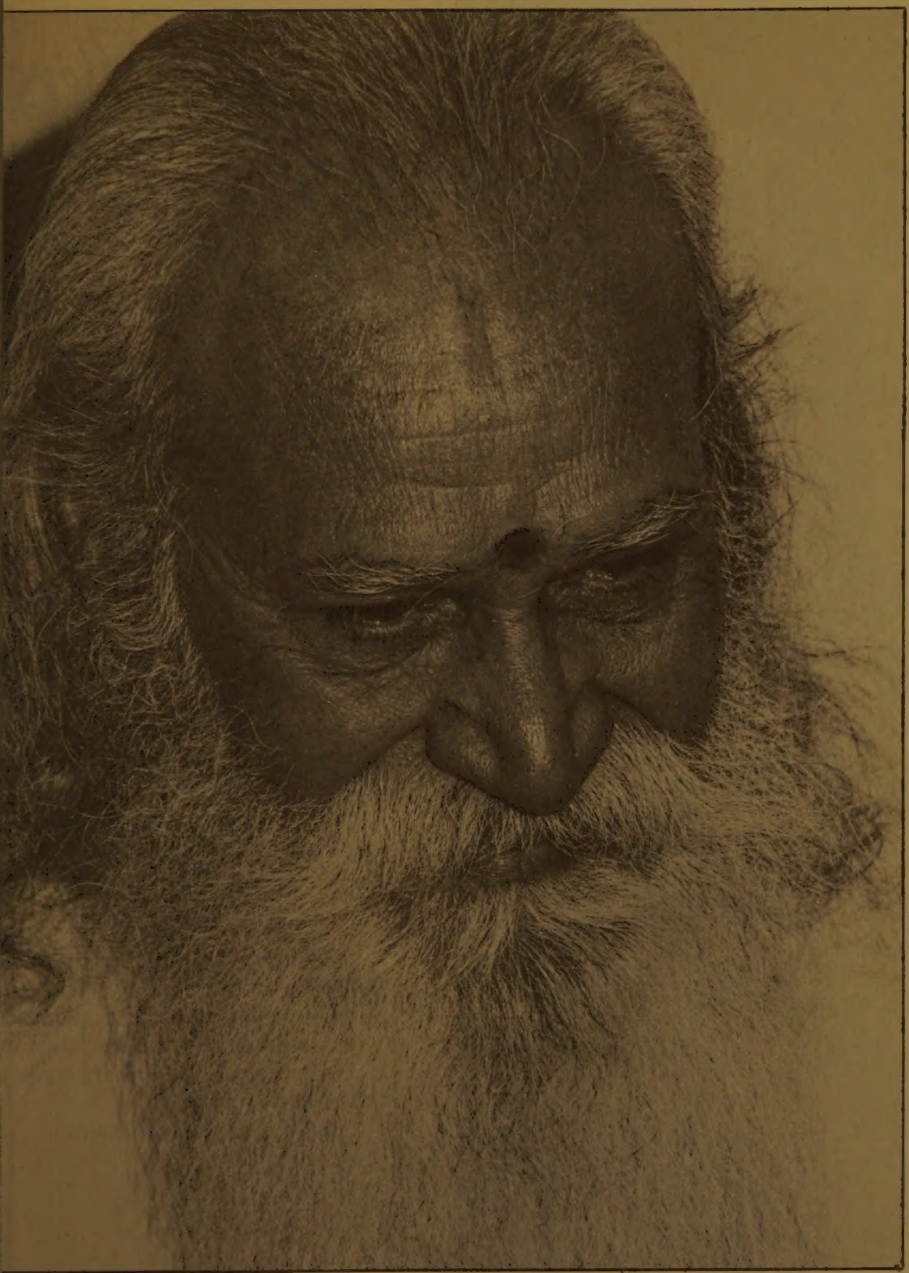
Special Jayanthi Issue



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*With deepest love and gratitude this special Jayanthi issue of Integral Yoga Magazine is offered in honor of the 74th Jayanthi of our beloved Sri Gurudev, His Holiness Sri Swami Satchidanandaji Maharaj.*



## INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teachings Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga — including Hatha, Raja, Karma, Bhakti, and Jnana Yogas — as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services, and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga Centers.

The LOTUS (Light Of Truth Universal Shrine) — a shrine dedicated to the Light of all faiths and to world peace — is open to the public and is located in Yogaville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

I had leisure to start reading *The Living* and it is only now that I can appreciate a jewel you gave us, you gave me. I am going forward to studying it during the weeks and months. Prahaladan [Mukherjee] is right in saying that you have given us "clarifying the most obscure or obscure teachings" with your wonderful words and stories. Thank you for having given us once more — a token of your infinite

K.E.  
Belgium

Your understanding and generosity given us both much joy. We are not in Yogaville, but rather bringing it with us wherever we go. Your teachings are an inspiration to us. We will try to be an example of them.

Mitra & Dharmavati Shapero  
England



# Sri Gurudev

you know that you make miracles  
an?

Anyone can see for themselves with the  
able building of the LOTUS. I can see  
experience that, and I am in awe of  
simple of tenacity, devotion and dedi-  
to the Lord of all faiths.

re your book, *The Golden Present*, and  
discovered each day's lesson pertains  
How can you know what spiritual  
need to sustain me every 24 hours?  
writing is so inspired that I feel in tune  
the universe...with God. Thank you.

olk, VA



## Integral Yoga® Magazine

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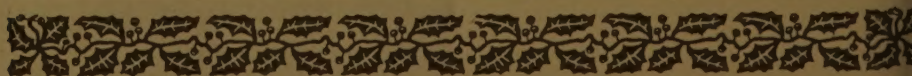
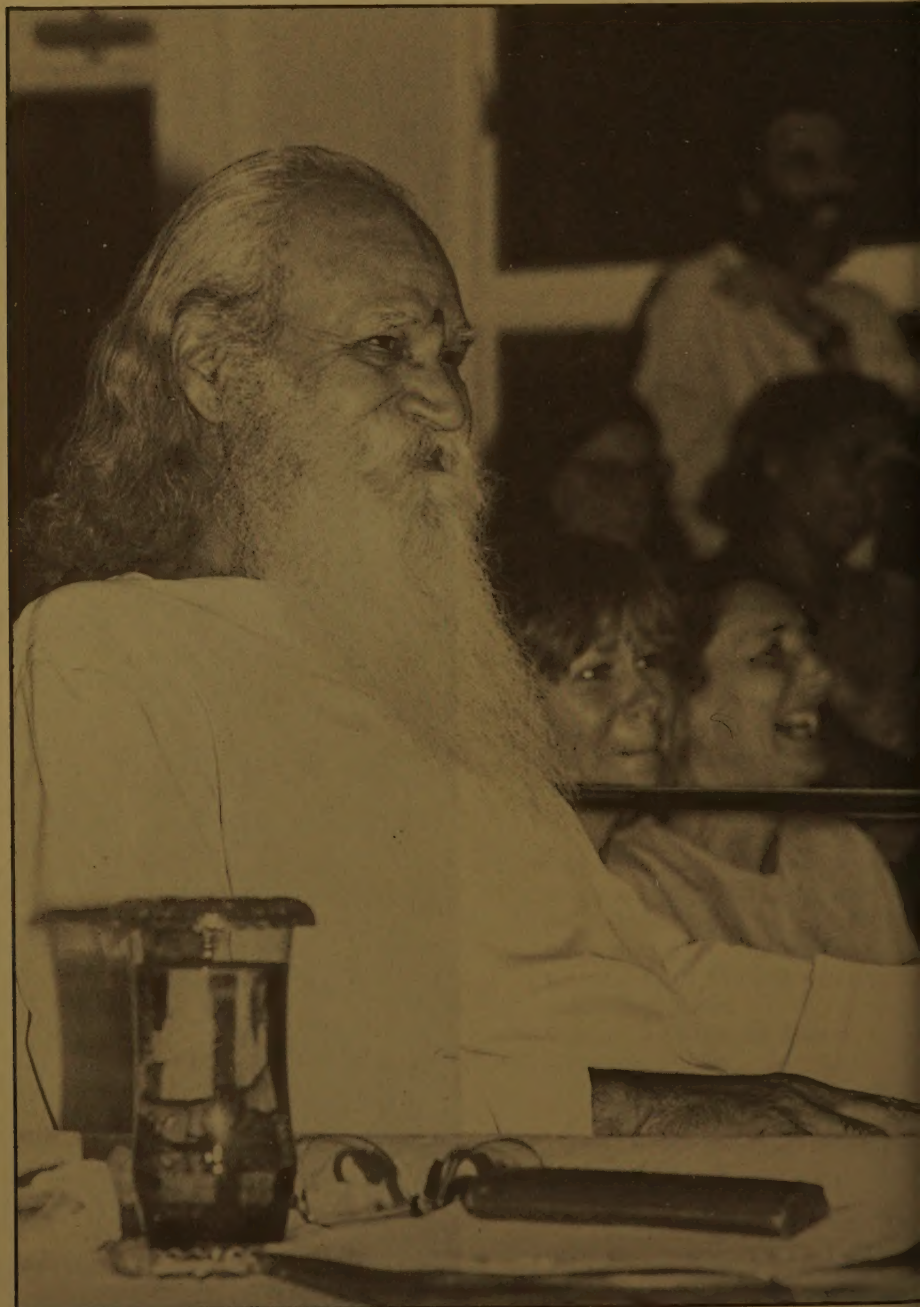
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Divine Life Society

**SRI SWAMI SATCHIDANANDA**  
(called "Sri Gurudev" by his students) is  
a master of Yoga, a world spiritual  
teacher, and Guru of the students of Inte-  
gral Yoga. He is dedicated to the ecumen-  
ical movement, his motto being: "Truth  
is One, paths are many." His main resi-  
dence is in Buckingham, Virginia. In re-  
sponse to invitations from around the  
globe, he travels widely, sharing with  
people through every possible medium:  
lectures, conferences, radio, television  
and newspaper interviews, books, and  
visits to centers around the globe in the  
fields of education, religion, health and  
Yoga.





# The Happiness of Giving

by Sri Swami Satchidananda

If you dam up a river, it stagnates. Running water is beautiful water. So be a channel. If anything comes, pass it on. Don't cling.

If you are not selfish, you can never be restless. Nobody can upset you, nobody can disturb you. I guarantee it. No selfish person can ever find peace, and no selfless person can ever be irritated, upset or disturbed.

Any time you feel even a little bit disturbed, sit quietly and ask, "Why am I disturbed? What is the reason?" Don't try to blame somebody else. Ask yourself if you had an expectation for something to happen. When you want something to happen and it doesn't, you get upset. "I loved him so much but he didn't love me back so I'm upset." Here you lost two things: you lost his love and your peace of mind.

The selfish person always loses twice. If you think instead, "I am loving for the sake of love because loving makes me happy," that happiness cannot be taken away by anybody. It isn't based on somebody doing something or something that may happen later. That is contentment.

Enjoy the happiness of giving. Don't disturb it by expecting anything, even thanks. If you don't receive thanks, you lose the happiness of having given. And who is the cause for your disturbance? You.

What is the cause for disappointment? Your appointments. Simple enough. When an appointment is disturbed, it's called a "dis-appointment."

When you act, if you have a personal motive or if you expect a reward, you build up a tension even before you start. There is expectation and anxiety. There is fear of losing something. Instead, if the mind is kept free from any expectation whatsoever and if your action is done just for the sake of action, for the sake of others, then that action is a perfect one.

If the results of an action bring benefit to all people concerned, without bringing harm to anybody, then it is a perfect action. But if it brings harm even to one individual, or if it builds up a tension in your own mind, it's not a perfect action.

If you give ten dollars to somebody who is standing near a bar, you can't call it help. If a mother feeds her child all the candy it wants to eat, she's not helping the child. In each of these cases, giving is causing harm to someone.

If you are not sure if you should do something, ask yourself whether you are doing it for selfish reasons or for the benefit of others. If it's for selfish reasons, you may often go wrong. But if it is for the benefit of others, you will never go wrong.

## Don't Worry

Once, a papa was carrying his child on one arm and a package in the other when the child said, "Papa, let me hold your package so that you will be carrying less." The papa just laughed and gave the package to the child.

Ultimately, everything is being carried by God, but selfish or egoistic people still like to carry things themselves. The ego says, "I have to do it for myself." Fine, do it; and when you do it, you will become responsible for it.

That is what we call karma. You do something by yourself, for your sake, and you have to face the result. If you do something instead for God's sake, for the benefit of humanity in His name, without the least personal expectation, it becomes Karma Yōga. The benefit might come, but you don't expect it. There is no personal motivation. In Karma Yōga, you are free from the results, either pleasure or pain, virtue or demerit.

The minute you want something for your sake, you are restless until you get it.

Once you get it, you are still not really happy because you don't want to lose it. If you do not get it, you feel anger, hatred, and enmity.

You believe that somebody else is the cause of your not getting it; you blame somebody. You say, "That fellow got in my way, otherwise I would have gotten it." You create enemies around you.

But if your want is not for your sake, you don't worry about the result. It's not your profit or loss. Eliminate selfishness from your life. The minute you decide to lead a selfless life, eternal happiness is yours.

### **God's All-Consuming Flame**

If you do something and think, "I want the prize. I have done it. I must be honored. I will do it. I will get it," all your actions and their reactions are colored by your thoughts and desires. The more desires, the more colors or dirt they accumulate.

The God in you is like an all-consuming flame, eternally burning. If you put dirt on

it, the dirt will get burned. Unfortunately, you don't allow the dirt to fall on God but want to keep it for yourself. You have a chimney around the flame, your mind, and it accumulates all the dirt.

But when the dirt comes, if you say, "I don't want it. Let me offer it to God," what happens? If you allow the dirt to fall right on the flame inside, it will burn. Don't keep it for yourself. If you keep it for yourself, you neither know how to burn it nor how to digest it. You get covered by it.

Do everything in the name of God and nothing will affect you. Say, "Let me not use the will I have been given to carry unnecessary burdens. Let me use my will to realize Your will." Then you become a beautiful instrument in the hands of the Lord. The light, the flame, reflects through your chimney. If the chimney is colored and crooked, you get colored and distorted light. So make the chimney clean and free from all color. Once the chimney is made crystal clear, you see the inner light shining.

"Very dear to me is that devotee who worships the same Self in friend and foe alike; whose mind stays balanced in the midst of honor or dishonor, heat or cold, pleasure or pain; and who is not attached to anything."

- The Bhagavad Gita  
12:18

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**Salutations**  
in honor of this auspicious event.

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**Blue Mountain Trading Company**



**HAPPY JAYANTHI,  
BELOVED GURUDEV!**

**Thank You**  
for Your Golden Presence  
in our spiritual family.  
You have done the impossible...  
**Bringing us Together!**  
You are one, paths are many,  
and all our paths lead to You.

Endlessly at Your Feet,  
Your L.A. Angels





## *Never Forget Your Heart of Hearts*

---

*by Sri Swami Sivananda*

Life constantly imparts valuable lessons to every person. It instructs at every moment of your existence here on earth, but you are so heedless that you forget the lesson at once. Yet, without any disgust, Mother Prakriti again and again gives fresh lessons in the form of life's experiences. She

is a tireless teacher, and if you carefully retain the memory of the early experiences, you will never commit a mistake or stray from the correct path. If you treasure these lessons and cherish the memory of the past experiences, you become wise and remain safe in your wisdom and in your greatness.



## Dara's Story

Dara was a humble shepherd in the land of Persia. He was of low birth and extremely poor, but was endowed with deep wisdom. He possessed shrewd insight and a great understanding concerning the nature of people and things.

The Shah of Persia, coming to know of Dara's wisdom and insight, took him into his service. Dara soon rose to the highest position as the Shah's chief counselor and trusted Prime Minister. This made the other nobles very jealous, and they eagerly awaited a proper opportunity to bring disgrace upon him and pull him down from the high status that he occupied.

The Shah had unlimited confidence in Dara and once sent him as Governor Designate to one of the most important provinces of his great kingdom. In his absence the hostile and jealous nobles reported many uncharitable things about Dara to the Shah. They accused him of corruption and told the Shah that he had amassed great riches by misappropriating royal revenue, and that he always took his ill-gotten treasure with him, closely secured in a chest. Wherever he went, this chest followed him on a camel's back, and he opened it only at night the privacy of his own tent. He never once parted with the chest or ever opened it in public. This was the grave charge.

The Shah trusted Dara implicitly, but the nobles insisted upon Dara being examined and exposed. At last, the Shah paid a surprise visit to him. Entering his tent at night, the Shah said, "O Dara, my faithful friend. Pray show me the contents of that chest. I am curious to see what is in it."

Though he was reluctant, Dara obeyed the royal command and, before all, slowly unlocked the chest, raising the lid and opening it fully. To the astonished gaze of the onlookers was revealed an old shepherd's cloak of plain, simple cloth, brown with dust and tattered with age. Except for this there was nothing else inside the chest—no gems, gold, silver, brass or even a single copper.

The mystified Shah directed inquiring eyes at the silent Dara, and the latter explained: "Royal Shah, though knowest now

what I guarded closely all these years. This shepherd's garment I wore in the days before you found and favored me with thy royal kindness. But position, prestige, and power are dangerous things for the unwary person. They raise one high but pull one down into the dust as well. Prosperity and plenty, authority and respect, turn one's head and take him away from the straight path. He alone is safe who constantly remembers who he was before fortune smiled upon him and God graced him. This alone reminds him of what he really is, and keeps him ever humble, righteous and true. Therefore, I have retained this old cloak of mine to remind me of my former life. I look at it every night, lest I forget it in the intoxication of my present position and glory. This keeps me humble, true and simple. Royal Master, though outwardly Dara is thy chief counselor and a great governor by thy favor, yet, even to this day, in reality he is the same simple shepherd—humble, poor, and incorruptible. And his one constant prayer to the Lord, his Divine Master, is that he may continue to be so."

## Remember Life's Lessons

O aspirants and seekers! Learn this great lesson from the sage Dara. Never forget what you really are in your heart of hearts. Do not let external changes and vicissitudes of fortune turn your head and make you plunge into delusion and unrighteousness. Cherish the lessons of life carefully, even as Dara treasured his humble cloak. Always remember life's lessons and thus remain unaffected by any passing phenomena. Just as Dara constantly remembered his shepherd origin, ever bear in mind your true Divine origin. Do not be overcome by the influence of the impermanent secular egoism.

May the Lord bless you with an ever-alive enquiry into the nature of the Self and a constant awareness of your native, Divine glory!

*from Inspiring Stories*

# Mr. Peace

by Jack Mitra Kidd



Sri Swami Satchidananda is the most peaceful person I have ever known. He not only thinks peace, acts peacefully, teaches peace and is peace itself, but one need only to be near him to feel that peacefulness. When he acts it's on a grand scale. He travels the world with his message, "Peace is found within. Peace without follows." He has traveled to the Soviet Union twice with this message. Last fall he served as the chaplain of the First Citizen's Summit involving American and Soviet citizens. He has founded a network of yoga institutes, the ultimate purpose of which is peace. And because of his concern that more people have been killed in wars in the name of religion than for any other reason, he built the beautiful LOTUS temple, which is dedicated to the central light, the unity in all religions. He founded Yogaville right here as a living example of how human beings can live together peacefully, not only between themselves but in harmony with their neighbors and with the environment.

Having, myself, been active in three wars and spent most of thirty-one years planning and preparing for war, three years ago I wrote a practical peace plan for the United States and the Soviet Union. It was an attempt to short circuit the long process involved in enlightening souls. Among its central precepts are that fear is not a basis for rational action and that peace is enhanced when we begin to realize and act on the likenesses between us rather than on the differences. Six months after writing that

plan it dawned on me where these precepts came from. From Swami Satchidananda. His message of peace carries all the more power when one realizes that he does condone the *threat* of force when absolutely necessary, and even force itself when there is no alternative.

He once described an incident in a crowded train where a young man took a seat a fellow passenger had already reserved. A long dialogue ensued until Sri Swamiji threatened to evict him by force; that did the trick. His lesson? While seemingly displaying anger, in actuality keep anger in your pocket.

On another occasion he described a hypothetical scene wherein an obvious madman was gunning down innocent people. When confronted with this situation the question was: to sit or to act? His answer: do what is necessary to stop the violence.

To me this seeming dichotomy creates the challenge for us all. For it causes us at all times to think, to be informed, to be aware, to be alive. To know the fruits of peacefulness. To be peaceful, while at the same time being aware also of the dark side of the human being and the risks and dangers in the use of force. Knowing this forces us to take sides, to be moving constantly in the direction of enlightened action — action for the highest benefit of all concerned.

In conclusion, I think the title "Mr. Peace" a most appropriate one for Sri Swamiji. Not just for special occasions, and not for this month or just this year, but for the ages.





*Mitra and Amma Kidd at Ashram satsang.*

## **Gurudev's Devotion**

***by Amma Kidd***

The Holy Bible speaks about the attributes of the spirit and calls them the fruits of the spirit. It names them as Peace, Patience, Goodness, Gentleness, Love, Joy, Faith, and Temperance. It goes on to explain that anyone who has these fruits manifest in his life needs no other witness. The approval of God is stamped forever on him, for such a one would have perfected the first and greatest of all Commandments, that of eternal love. The scriptures also tell us that God is love.

Well, Beloved Gurudev is that Commandment perfected. And the love that he embodies is so vast the mind cannot possibly comprehend it. A love that gives of itself constantly in utter simplicity and humility, limiting itself in so many ways and all ways possible just so that we may learn.

A true sacrifice of love on the altar of our lives. For we are Gurudev's devotion. I am sure, sure, sure that the God that he worships and loves, the One that he adores and serves has all of our faces and our names and our forms and the forms of all created things. This is what is so amazing, because our devotion for him is just a vague response to his devotion to us.

I was shaken by this realization the very first time I looked into his eyes. My path instantly opened before me and my life was transformed. This devotion rules all of his actions. It is why he walks the earth, and it is how he walks the earth. All we have to do is to observe the way he enters a room, for instance. Whether it is an office or a temple or a simple home or a palace, he does it meekly, humbly—not lowly and shri-

veled down, but it is natural with a natural, quiet, dignified aura of the greatest devotee. This same attitude is there whether he speaks, whether he looks into your eyes, when he goes to greet a child, when he holds a baby in his arms. All his actions seem to be soaked in reverence and devotion. Even when he thunders, he is simply obeying the emergencies of love.

His love patiently hears all things, sees all things, feels all things, understands all things, bears all things, and forgives all things. He doesn't only forgive offenses, he completely forgets them, immediately. However, he will always remember anything good and beautiful, even though it may seem insignificant. His love will never seek to control or manipulate our emotions and our mind, or impose upon us his advice. No, he has a deep respect for our free will and he's very delicate and careful about it.

He never judges or condemns. He only corrects, encourages and supports. And the greatest miracle is that his presence among us is an open invitation for us to be as he is and to love each other as he does. Two thousand years ago beloved Christ Jesus gave us the Commandment, "Love one another as I have loved you." We have not completely accepted it. The night before he left for India last year, Gurudev gave a beautiful satsang, as many of you may remember.

In answering a question that somebody asked, "What would be your last recommendation for us before your departure?" he repeated two or three times, "Love one another. Love one another." He said it softly but earnestly and powerfully, as if to say, "This is the essence that I want you to grasp through all the practices and the teachings and the projects."

Last year on Guru Poornima Day while the Ecumenical Service was taking place I observed his eyes watering with tears. He later shared with us that he could not hold back the tears of joy at seeing his children worshiping and praying together, riding above all man-made differences. The invi-

tation is for us to love one another as *he* loves us. Not with what we regularly call "love," which is a mockery. And if he is inviting us to do this, it means we have the capacity to do it. It means we can aspire to this. That we don't have to settle for anything less than this. We must not if we truly want to follow him and unite with him. And we must not allow our minds, disguised as humility, to tell us that this is pride or that it is not possible. It is not pride—that's a devilish thing—but it is simply a love so intense that it wants to go all the way. And love makes all things possible.

So our Gurudev is there waiting and calling. It is up to us to truly answer that call and allow him to lead us to the glorious portals of that love into the higher way of life, the realm of faith where true creation takes place—the Kingdom of Heaven, even as we walk the earth exalted and uplifted to that high and most noble rank of truly being our brother's keeper. This only would ensure world peace. This only will ensure what Gurudev has planted to grow and multiply as we go forth with that love to heal each other and serve each other in a suffering world. This is the real tribute. The tribute without words. The greatest tribute we could ever give our beloved Gurudev and his great sacrifice of love.







"Very dear to me is that devotee who hates no creature; who is friendly and compassionate; who does not feel separate from others, and therefore does not think anything is his or her own; who stays calm in pleasure and pain; and is forgiving."

- The Bhagavad Gita  
12:13

*With love and devotion,  
The Rao Family  
San Antonio, Texas*



## *The Five Great Vows* by Sri Swami Chidananda

---

All our problems are due to the involvement of the all-perfect, ever-free, blissful Spirit with the imperfect, ever-changeable and dualistic phenomenal nature called Prakriti, and how due to this involvement in Prakriti, many of the imperfections that are inherent in Prakriti are superimposed upon the Purusha who is, in reality, a being totally free from all afflictions. The Purusha has no sorrow, no anxiety, no worry; he has no fear, no pain, no suffering. His experience is always peace and bliss. He is beyond dualities. He is perfect and self-sufficient, and therefore, always free from all afflictions. But yet, due to his proximity to Prakriti and involvement in Prakriti, many of the experiences that lie in Prakriti become super-imposed upon the Purusha. And the Purusha, as it were, seems to be

suffering also, undergoing all sorts of negative painful experience—fear, anxiety, worry, sorrow, hunger, thirst and so on. The aim and objective of Yoga is to once again liberate the Purusha from this involvement and give him a state of being established in his own Self-experience. That is the state of liberation.

And then, we went on to see how the Yoga Shastra or the science of Yoga, in a gradual way, is a graded method, tries to bring about a separation of the Purusha from Prakriti, a freeing of the Purusha from its involvement in Prakriti. In this connection, we dealt with Prakriti briefly and saw how the phenomenal universe is composed of the three gunas—*tamas*, *rajas* and *sattva*. The grossest and the outermost guna is *tamas* which is inertia, grossness, darkness. Next



is uncontrolled dynamism, the desire nature of *rajas*. That also is a bondage. *Tamas* holds you down; *rajas* binds you in another framework. But *sattva* is pure, of the nature of light. It ascends, it has got an upward trend, it takes you up, elevates you, uplifts you.

And we saw that Yoga starts with this clear knowledge that out of the individual Prakriti, that which is most objectionable, that which is the grossest, the ugliest, the most impure, that which is the very antithesis of the Spirit, the very contradiction of the all-perfection and all-purity of the Spirit, that has to be eliminated first. This gross aspect of Prakriti in the form of the *tamo-guna* is present as the animalistic, brute nature in man. This brute nature manifests in man in the form of a tendency to injure, to give pain and suffering, to destroy. *Tamas* also manifests in man as sensual tendencies, as carnal passion. And in the wake of his pursuit after sensual experiences, the human individual takes to deceit. By hook or by crook he must get his sense-object. So he becomes a worshipper of falsehood, a follower or votary of untruth. In him, dishonesty, chicanery, treachery, deceitfulness, and also, violence, impurity and a carnal passion nature—all to acquire more and more and more, and in this process, throws to the wind all considerations of ethics. "Does it belong to me? Have I a claim or right over it that I wish to take?" This is his line of thinking. He does not say, "It is something that belongs to someone else; it does not belong to me. I have no claim over it, I have no right over it. I have no moral justification in taking it." No, he does not say that. Dishonestly, without consideration of ethics, he reserves things, becomes a dacoit, robs, steals. He takes what does not belong to him. He covets things to which he has no right. Thus, the life of a brute man is full of violence, brutality, cruelty, hardness, harshness, sensuality, grossness, deceit, dishonesty, untruth, greed.

### Eliminating the Brute

So, Patanjali first starts by dealing with this aspect of Prakriti prevalent in the individual nature and pervading individual ac-

tivity in life. Man must be liberated first from these things. This *tamas* must be eliminated from his nature and so the science of Yoga lays down that one who aspires for liberation and the perfect supreme experience of bliss must eliminate the brute in him, must eliminate that aspect of his nature which is the result of the presence of *tamo-guna*. And therefore Patanjali lays down the rule that aspiring Yogis, those who want to acquire the higher abilities and attain illumination, must take up certain vows. This is like the Christian Church laying down the three fundamental vows of poverty, chastity and obedience to the man who wishes to take to the path of renunciation and become a religious monk and enter a monastery to take to a life of contemplation. This triple vow is a prerequisite, is absolutely indispensable, if you want to enter into any monastic order in the Christian set-up—poverty, chastity and obedience. Poverty means not wishing, not desiring to possess anything. It means, in other words, an absence of greed, of cupidity, of covetousness. Chastity is *brahmacharya*, moral purity in all its implications, in thought, word and action. And *brahmacharya* implies abstinence, not from sex only, but from every type of impure and sensual indulgence. And sensual indulgence means indulgence by any of the five senses. Next, obedience. It means obedience to the entire spiritual hierarchy. That is the one and only way by which the rebellious ego, the self-asserting nature, the nature that is the basis of arrogance, pride, assertiveness, dominance and self-importance can be removed. Otherwise it is very difficult to remove pride. It is only through continuous and constant obedience that this sense of superiority and pride can go. Obedience, then, is the contrary of self-expression. The ego always wants to express itself and if the ego is denied expression, terrible things can happen to the psychic being of man. The person can become psychotic; he can become off the rails mentally. He can even have a sudden crack-down in his head; he can start raving. In short, man is denied to his ego. The Western psychologists are very much aware of this and one of the basic concepts underlying the science

of psychology formulated and expounded by Sigmund Freud takes account of this fact and pays great attention to the ego and self-expression. Nevertheless, perfect obedience to the Guru or the spiritual director and to the laws of the spiritual organization are called for. For example, in Buddhism, the one who takes the vow and enters into the monastic order says, "*Buddham Saranam Gachchami; Dammam Saranam Gachchami; Sangham Saranam Gachchami.*" It means: "I take refuge in the Enlightened One, the Buddha; I take refuge in the Law that he has laid down in his teachings; I take refuge in the *sangha*, in the organization." So, the new entrant says, "Now I am subservient to the organization. Whatever the rules and regulations of the organization be, I must put myself under them, I must obey them, I should not allow my ego to assert itself."

### Free from the Tyranny of Ego

There seems to be a strange inconsistency or sort of incompatibility between this state of affairs prevailing in the spiritual and monastic world and the rule of the Western psychological field. But then, there is a difference. You will see that the seeming incompatibility is not so much as it appears on the surface when you recognize that the taking of the vow of obedience is on the part of the would-be-monastic in a spiritual set-up. He is not one hundred percent in the act of a suppressing of self-expression, precisely because he is taking the vow willingly and voluntarily out of his own desire to do so, and he submits to it with the full awareness of what it means to his freedom as an individual. But he says that there is another dimension to his inner life—a knowledge little known to Western psychology—and that his submission and denial of the ego is the greatest good for him. His knowledge of the inner spiritual aspect of man's life has suddenly made him realize that the so-called normal state of always expressing one's ego is a state of slavery. We are being tyrannized by our ego principle all the time. We are being dominated by it. It is playing with us like the cat playing with the mouse and we are really in a very pitiable condition. We

have not much say in the matter either. We are simply impelled and propelled and pulled and pushed by this ego and its whims, fancies and desires. So, the spiritual seeker, the student of Yoga, tells himself: "I am always ridden by this thing called the ego and therefore I wish to put a stop to this very undesirable state. Due to my higher knowledge of the spiritual dimension of my life, I have come to know that I am something other than this ego. I am something more, I am something quite distinct. This ego is not I. This expression of my ego is not really my self-expression. It is some other thing that is ruling the roost, shoving me aside. Therefore, I must regain my real place, role and status in my own sphere, within the sphere of my own inner personality. At the moment I am nowhere, I am suppressed, I am denied my rightful place; and someone else is occupying it and is playing the game. I am tyrannized, dominated, enslaved. I will not allow this to continue any more. I am going to assert myself. This ego has to be chastized, it has to be shown its right place; and this would do the greatest good for me."

This is the commencement of the process of liberation. This vision, this perceptive analysis of the matter, is unknown to the Western psychologist. The Western psychologist does not know that there is a principle which is distinct and different from the individual ego of the human personality, and that that principle is the real identity of the person, and the ego is only a temporary impostor. He does not know that the ego is masquerading as someone, that it is in fact a spurious identity, not the real identity. But the student of Yoga knows. And out of this knowledge, the desire arises in him: "No, no. I must now manifest my Self. I must give expression to my Self. No more should this state of affairs continue where some spurious factor is having a field day within my own personality. This has to stop now." This idea is at the basis of submitting the ego to a higher law or a higher factor, or a higher being or a higher personality. And so, the danger of any abnormality arising out of suppression or oppression or denial of self-expression, which has its validity within its

own limited sphere, that danger does not operate here, that danger does not exist here, because this is a new set-up, a new framework altogether. On the contrary, when you make up your mind to deny the ego and submit it to the law or the *sangha* or the organization, or the rules of the system, or the Guru, you do it voluntarily and willingly, and in this act, the true You, your spiritual Self, is asserting itself, is expressing what it wants. Thus, it is actually an act of self-expression, in the sense that it is the desire of your spiritual self to bring about a cessation of the unsatisfactory state of affairs and thereby a distinct change. The anatomy of the entire process, the mechanics of such obedience, such subservience, such surrender, is clear if you have the right perception and right vision of what you are doing. Then, by submitting the ego, you feel a sense of freedom, a sense of lightness. Up until now you were under the crushing burden of your ego-dominance, and when it is told to keep its place and behave itself and be silent, you begin to experience a sense of liberation.

So, just as these vows of poverty, chastity and obedience are the fundamental requirement of entering into a new life for monastic aspirants in Christianity—and each religion and each organization has its own vows—Patanjali has laid down a set of five vows to be taken at the point of your entry into the life of practical Yoga. And these five vows have a direct relevance and connection to what we saw earlier as the grossest expression of Prakriti or phenomenal nature in which man is involved and which is the outcome of the *tamo-guna* in Prakriti. And the five vows of Patanjali constitute the foundation of the various stages of Yoga.

Now, in the light of what has been explained about the background philosophy and the nearer psychology—the philosophy is a remoter background and the psychology behind it is the immediate background—you will be able to understand why this first fundamental stage of Yoga has given these five vows, which taken together, have the common name of *Yama*.

## Ahimsa Today

The first of the *Yamas* is the vow to abstain from injuring any living being, any creature. This is known as *ahimsa*. The person who takes this vow declares: "From me there shall come no injury, no pain, no suffering or destruction to life in any form." This means that either through your thinking or through your words or actions you will not injure anyone. You will not bring pain or suffering to anyone—not only to fellow human beings, but to all forms of life. This is a sublime expression of your higher nature. The tendency to assert your lower nature, your ego, your false identity, leads to all sorts of harshness, cruelty, hardness, insult, abuse, even to raising your hand and coming to blows, fighting and quarreling. All this comes out of the expression of the false *I*, and hence the first vow—the entry-point of Yoga. The spiritual aspirant says: "I shall not cause any pain or suffering to anyone. I shall not cause any unnecessary sorrow to any person and therefore, my speech will be soft and peace-giving. My actions will be such as will be conducive to the good of others, to the benefit and happiness of others, and not the contrary. And my mind also will always think well of others it will be thoughts full of goodwill, peace, affection, love, friendliness, brotherhood, oneness, unity, sympathy, and kindness." Why? Only if the thoughts are of this nature, it is possible to make your words and actions also of the same nature. Otherwise it is not possible, because the fountain-source of our actions are the thought, first and foremost. As are the thoughts, so are the actions. If a different kind of thoughts are allowed to gain entry into the mind, they will lead to a different kind of words and a different kind of actions. Thoughts are the root, the seed, the source of all activity. Actions are only the outer expression of the thoughts dominating the mind and impelling the individual. Action is thought translated outwardly. So, the necessity of *ahimsa* thoughts, compassion thoughts, forgiveness thoughts, kindness thoughts, sympathy thoughts, friendliness thoughts, brotherly-unity thoughts and cosmic-love thoughts. They are the most important part of Yoga.



For, then alone your speech also will be of the same quality, of the same nature. Then you will understand, with a little reflection, that for the first time you are engaged in the process of real self-expression, of true self-expression. Far from effecting any suppression or denial of self-expression, you are now commencing to give expression to your real Self, to your true identity, in which you are divine, in which you are the Atman, The Satchidananda Atman, the Divine Spirit, a center of love, a center of all that is auspicious and good, a center of peace, a center of sweetness and kindness.

Here commences the true process of your expressing yourself in the fundamental sense of the term *ahimsa*, in the real sense of the term *ahimsa*. The greatness of *ahimsa* is so much that if it is not there, a human being is a human being only in form. He may be a vertical vertebral creature with two legs, a biped on vertical vertebrae, but if he does not have *ahimsa* in him, only in form and name is he a human being, but actually he is a brute. He is a brute only if he ill-treats his wife at home and shouts at his children and is harsh to his servants and subordinates and rides roughshod over the feelings of others and does not care a hoot whether he

had hurt anyone or not. If he is a rude person, harsh person, cruel person, hard-hearted person, he is really an inhuman being, because harshness and cruelty dehumanize a human being and leave him human only in his outer appearance, but not in his actual nature. And here comes Yoga science to make you divine and godly, to make you regain your status at the Supreme Purusha, the Divine Being. Therefore, that which is the greatest obstacle to the Yoga process, that which is something that does not leave you even as a human being but dehumanizes you and brutalizes your nature, that should be got rid of. Therefore, take this vow of *ahimsa* and say, "Even at the point of death, I will not hurt anyone, I will not injure anyone, I will not give pain or suffering to anyone, I will not harm anyone, I will not cause destruction or injury to anyone." That is the vow. The first part of Yoga is not merely a spiritual practice or Sadhana, but a vow which you must take and adhere to like a hero, making yourself an embodiment of kindness, compassion, universal love, softness, sweetness and forgiveness.

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*I can come nearer to you, but you must draw me by a purified heart and a strong pure will.*

*-Sri Swami Sivananda*

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## Visions of Peace

**by Mrs. Rukmini Rasiah**

Buddha Jayanthi — the holy day of Lord Buddha's birth, his enlightenment, and Nirvana, is celebrated as Vesak all over the world by Hindus and Buddhists alike. Sri Lanka celebrates this auspicious day starting with solemn prayers and *bana* preaching — spiritual discourses. After that, celebrations follow, gaining momentum toward evening with pure joyous exhilaration. Buildings are beautifully decorated with multicolored streamers illuminated with colored lights. Decorated archways with lifelike statues of the Buddha, and moving images depicting and portraying stories and incidents during

the life of the Buddha are erected. They proclaim his message from various vantage points. Light has a special significance. Thus, even the poorest abode is arrayed with gaily colored, candle-lit paper lanterns.

To the children Vesak is the most enjoyable day. Their faces glowing, with wonder-filled eyes, their one wish is that the day never ends. At least on that one particular day, people strive to uphold the teachings of the Buddha — *ahimsa* and *maitri* (non-violence and brotherhood) — differences of caste and creed are forgotten. Love and goodwill prevail. At every street junction

booths are filled with sweetmeats, varieties of fruits and drinks. No passerby is allowed to continue without partaking of this special fare. They are literally pulled in and served with love. Selfless service is the order of the day. All celebrations culminate with the beautiful and historical pageant from the Dalada Maligawa in Kandy—the temple wherein is enshrined Lord Buddha's tooth-relic.

On Vesak day this year I stood gazing at the Light Of Truth Universal Shrine. Earlier, I was filled with memories—visions of rows and rows of ladies in white carrying baskets overflowing with lotus flowers, offering worship at the Maligawa. Now, gazing at the LOTUS, it seemed I could hear the sound of drums and tinkling of bells on the feet of the beautifully decorated elephants of the pageant. I closed my eyes and transported to Kandy. Kandyan dancers were dancing along with other revellers, preceding the procession, exhibiting their form of art and skill. Every detail was so very vivid. Even while enjoying the vision, a sad vein crept in—but this same pageant has been done for hundreds of years, from the time the teachings of the Lord was brought to Sri Lanka. Lord Buddha, a Prince of Peace, had given mankind the great principles of *Ahimsa* and *Maitri*. It should be the same at all times. What made humans change? How did hatred set-in?

Gradually my vision took on a new dimension—the pageant slowly receded. The sound of drums and bells became dimmer, a clear vision and sound of Sri Gurudev in a helicopter hovering above, as he poured the Holy Water over the Shrine, took its place. That wonderful, memorable day of the LOTUS dedication came to life with vibrant glory. I opened my eyes and looked around. Yes, everything was the same. Two years had gone by since that memorable day! The same sunshine, same air, same birds and bees, same beauty. Nature is the same as it ever was, and ever will be—the selfless, ever-loving, ever-giving Mother! “Man may come and man may go, but I am for eternity”, she seemed to say with a radiant smile. Sri Gurudev's

words “Sacrifice is the law of nature, the law of life,” came forcefully to me at that moment.

O dear Lord, what is happening to the land of my birth? Why are they killing each other and living in fear. How could they be saved and when will this misery end? Sri Gurudev's talk given in Sri Lanka twenty-three years ago came to me with clarity.

Let us look within. Are we following the teachings of our Apostle of Peace – Sri Gurudev? We are blessed with the proximity of a living saint. He has bequeathed us with Yogaville—to love all, learn to do selfless service, be useful to one another, and be peaceful. And, he has given us the LOTUS to teach us the joy of equal vision. May he bless us to follow his teachings, be as steadfast as Mother Nature, lead a selfless life of sacrifice filled with the glory of God's Love and Light.



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# Multiplying Mines

by Sri Swami Satchidananda

*from a talk in Kandy, Sri Lanka, 1965*  
*translated from the Tamil by Rukmini Rasiah*

The Universe is common, the earth is common, the heavens are common, wind, water and fire are common. Not for one person or country alone does the sun shine. The rains come down and the winds blow. Why? All things on earth, both movable and immovable are common. Not one among these lives selfishly or attempts to grab and preserve anything for its own self.

Oil and wick burn on, destroying themselves and giving light to others. Rice and dhal that are cooked, give up their lives and give nourishment to others. Even the broom that sweeps the house loses its form and makes itself dirty in polishing and cleaning the home. But the human being proudly claims to be the highest of all creation, to have gained the rarest of births and says, "I alone have the power to think and discern." Alas for people; the majority of their kind live worse lives than those of even the above-mentioned objects, which humans

claim to be so far beneath them!

If only humans lived as even these objects do, would today's world be in such a chaotic state? All over, the cloud of war is visible. Arms madness, money madness, race madness, color madness, language madness, power madness, position madness; still how many more madnesses. Is there ever a limit to these mad cravings which befuddle man's mind and make men brutes?

With how much will human beings be satisfied: "Desire has no limit. Even if they subdue and rule the whole world, they only long to subdue and rule the oceans too." Says Saint Thayumanavar. If he were here today, would he not have even more to say? People divide the earth and make war, saying "Up to this is my territory and that yours." Not stopping with the earth, they divide the waters too and say, "This sea is mine, do not enter it." They partition the sky also. "This portion of the sky is mine;

do not fly within it or I will shoot." Soon, leaving earth, water and sky, they plan to say "The moon is mine; Mercury is yours. Do not leave Mercury and enter the moon. Do not enter Mars either; I am going to make it mine!" Will senseless humans stop with this? They may even attempt to say "the air is mine! Pay tax and obtain a license to breathe the air!"

Human beings — unable to know the real "I," to be immersed in that pure consciousness, to realize that is the universal consciousness, and be blissful in the realization of THAT and THIS being one and the same — sink deeper into the darkness of ignorance taking the ego to be the real self, succumbing to it, continuing to say, "This is mine, that is mine, I want this also, why cannot that also be mine?" Thus, they go on multiplying their "mines." They have forgotten that "Desire breeds sorrow." They do not think of the sayings of their ancestors, that "if attachment ceases, liberation is achieved."

"Moksha Abeksho Bandha."—Even that great desire to attain liberation will create a bond. "Even with God, be not desirous!" How much truth there is in these sayings from the scriptures!

*Feel one alone is God.*

*Feel He is everywhere.*

*Feel these so-called riches are not.*

*See the hungry face.*

*Feel that charity and friendship are good.*

*Be in full balance realizing that all is His.*

*This is the teaching to you. O mind!*

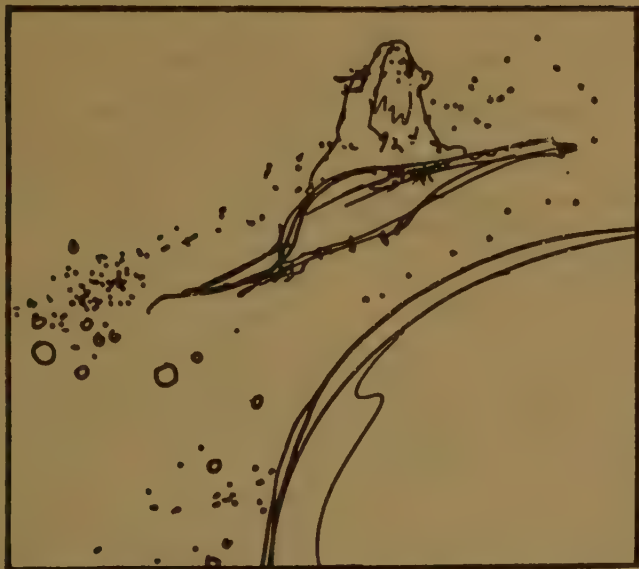
*OM Shanthi Shanthi Shanthi.*

*"I love that devotee who maintains equanimity during praise and blame; who takes refuge in silence (wherever he may be); who is content (no matter what occurs); whose home is everywhere; whose mind is always steady; and whose heart is full of devotion."*

*- The Bhagavad Gita  
12:19*

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# Thanks, Peter



**by Cammy Sessa**

Hundreds of fashion writers, editors and broadcasters from all over the country converge in New York at least twice a year to report on each season's clothing styles for newspapers, magazines and television.

Last year, during the fashion previews, one correspondent made a survey among twelve of those writers, including me.

"During your career, what one interview stands out above the rest?" he asked.

A newspaper reporter usually turns out a story daily so a person has to be really special to be singled out. It was no surprise then that most of my colleagues recalled meeting and interviewing the super-famous like presidents, presidents' wives, royalty, cinema and rock stars.

"What's your choice?" the correspondent asked when it was my turn to answer.

"Peter Max," I said.

"Why?"

My answer was: "I'm sure that my life would have been different if I hadn't met and talked to the famous artist."

That interview took place back in late 1969 when Peter Max was the darling of the

hip generation. Then, the effect of his unusual art permeated the New York scene. His drawings graced many places from restaurants to fraternity houses. His posters were on the sides of buses, and he even designed a cover for the Manhattan telephone book.

For a short while, Max also turned his creative genius to fashion. It was during the miniskirt era that he designed a collection of socks, stockings and pantyhose for a large hosiery company that was subsequently presented to the fashion press in summer, 1970.

That show not only included a variety of legwear but also a short film that included scenes of Max and his guru, a beautiful, bearded Swami dressed in apricot robes.

Wow!

After the presentation, I ran backstage to ask Max for a personal interview. He agreed, and we set up a time the following day to meet at his Riverside Drive studio.

Frankly, it wasn't just stockings that caught my interest. I wanted to talk to him about Yoga because I had learned some Hatha Yoga postures from a textbook. I wanted to know more. Also, I was fascin-



ated by the apricot-robed master in the film. Who was he?

Settling myself into the Max studio with notebook and pen in hand, I could feel that something was different about the place. Peace oozed from every corner, from every wall and from every person there—especially Max.

This was a new business concept. Here was an office and workplace where employees were relaxed and spoke softly. The boss was considerate, gracious, attentive; and I couldn't help but notice that he was devoid of patronizing attitudes many celebrities have.

During the interview, Max talked about his guru and pointed to a poster that was a blow-up portrait of Sri Swami Satchidananda. The name didn't sink in but the radiant energy in the eyes of Swami Satchidananda, surrounded by an incredibly-beautiful countenance, seized my psyche.

Max said, "That's my Guru. you MUST meet him."

Those words resounded in my mind and heart even after I returned to Norfolk and settled back to work and family life.

About six months later, I happened to pick up a New York newspaper and, while going through the business section, I saw THAT face—Max's guru—again. The photograph was part of an advertisement for a 10-day retreat at Amhurst College in Woodstock, Connecticut. I signed up.

Wow.

In just ten short days, almost everything that had gone on before in my life changed. It was a vacation to remember for the rest of my days because...

Gurudev touched me.

I haven't been the same since.

*Cammy (Kamakshi) Sessa recently received a first-place award, at the National Federation of Press Women's annual conference, for her fashion reporting. She is a reporter and writer for The Virginia-Pilot and The Ledger-Star newspapers in Norfolk, Virginia.*

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*"God takes the form of a Guru and appears to the devotee, teaches him the truth and, moreover, purifies his mind by association. The devotee's mind gains strength and is then able to turn inward."*

*-Ramana Maharshi*



*Thank you beloved Gurudev,  
Your New York IYI Family*

# TEACHING WITH A VIEW TO THE VIEWER

## *the Making of the Hatha Yoga Videos*

by Kumari Margid

*Two wonderful projects, which have been in planning stages for several years, came to life this summer. A Hatha Yoga video for adults and one for children—both taught by Sri Gurudev—will soon be available to the public. Kumari Margid interviewed Swami Vidyananda Ma, producer of these two videos.*

Kumari: First, thank you Vidyanandaji—and all those who worked with you—for putting so much effort and energy into the production of the Hatha Yoga videos. They'll bring so much benefit to countless children and adults. It seems that the adult Hatha Yoga video tape was a few years in the making. Would you share with us some of the historical background of this project?

Swami Vidyananda Ma: Yes, this project has quite a history. The first concept that we worked with a few years ago with Daya Marcus was to have students on the screen with a voice-over, no visible teacher. A script was worked up and a shooting date was set in Richmond. Then, Carole King called and asked for a video of Sri Gurudev teaching Hatha Yoga. Carole (Karuna) was one of Gurudev's first students in this country, and she remembered how much she enjoyed taking classes from him—that he was so gentle and helped you through everything. I asked Gurudev, and he consented. We were delighted, of course, and started planning the video with a new viewpoint.

I began working on some ideas with Lakshmi Fjord. Swami Murugananda told me about a professional cameraman in New York named Juan Berrera, who had taken classes at the New York IYI. I called Juan, who told me that he had shot three other Hatha tapes, none of which he was satisfied with as they were too advanced for a real beginner. Juan wanted to do a video of a



Yoga master teaching new beginners, semi-documentary style. This idea became the working concept for the shoot. Juan came to the Ashram, and we worked on the concept.

At that time, one year ago, we decided to shoot the video outside, at the LOTUS. One of the problems with that concept however, was environmental sounds: trains, planes, tractors, etc. I spent several hours at LOTUS listening to and timing the number of planes that went over. To my surprise there was airplane noise over half the time, which meant that LOTUS was not a suitable location for video recording. Where to do the shoot then? A studio, Sivananda Hall, an old mansion in rural Virginia? During this time, I had gone to Richmond to do a program, and one of the students came up to me and said, "I see from the Ashram programs brochure that you work in video. I am a video producer, and I would like to offer my services." That was Todd Pankoff,



of Virginia Productions in Richmond. Todd and I discussed the concept for almost a year, refining it; and Todd eventually became the director. We discussed using his studio, but Juan and another filmmaker, Fritz Roland, suggested not shooting the video in a studio so that it wouldn't look like a TV commercial. This meant that we had to build a set, bring in audio and video, basically build our own studio, and I had never done any of this before. Relying heavily on Todd's advice, we set out to do just that.

Then, several months ago, Stephen Homsy came to work as a Karma Yogi in the video department; he was very humbly just rewinding tapes for storage purposes. Someone told me that he was a professional set designer and had worked in Hollywood on such projects as Steven Spielberg's *Amazing Stories* and John Denver specials. Now, Stephen is working on the set of *Back to the Future II*. We were very fortunate to have him volunteer his time and talents to design the beautiful set for the Hatha videos.

A series of miracles occurred toward the end of the project. For example, at the Soviet-American Citizens' Summit in Washington, D.C., I did a video production, working with the professional video team that was documenting the program for the Center for Soviet-American Dialogue. One of the cameramen on the team, Gary Mills,

was very interested in the Ashram and offered his professional camera services. Two months before the shoot, Bhagavan Antle, a professional magician, called me, saying, "I just bought an expensive Betacam and if you would like to use it sometime, you could use it and the services of my cameraman." Sharada Mahoney, another video professional, called almost the same day from Providence, Rhode Island, offering to come down to pull together the shoot. She had been working with me, consulting, for almost a year. At the last minute, it all seemed to fall together—not without a number of obstacles.

For instance, we got the set plans very late, maybe a week and a half before the shoot. This set was huge—34x26 feet, made from plywood, to me it looked like the interior of your dream Hatha Yoga room. It required considerable carpentry skills and manpower. It just so happened that Parandhaman Dinsmoor, who was building his own house, asked Gurudev what the auspicious date would be to pour the concrete. Gurudev mentioned a later date than Parandhaman had chosen; and, as a result, several workers from New Age Builders did not have a job the week before the shoot. They offered their services to the Hatha video project. Todd managed to convince one of his friends, a professional lighting expert, to donate his services.



During a break Sri Gurudev checks one of the cameras. Director Todd Pankoff stands nearby, second man from right.

We built the set, and a few hours later, the day before the shoot, a truck rolled up with, easily, a quarter of a million dollars of video equipment. Our studio was completely torn apart and reconstructed in a new configuration. We had a professional video studio set up in Sivananda Hall! To my surprise, it just took off by itself. It became clear to me that God was doing it, not me. It was really great fun. In the next few days we shot it. Mirjana Gall came from New York to help edit it.

KM: Thank you for giving us a glimpse into what was certainly an exciting experience for all involved. Can you tell us something about the children's Hatha Video?

SVM: I'd love to. During the last semester



*A playful moment between takes for the children's Hatha video.*

at the Yogaville Vidyalayam, our school, the primary school children had done an intensive section on Hatha Yoga. Their teachers, Satya and Sadasiva Greenstone, had put together a little book to give to Gurudev, and they wanted to do a short

home-made video. When Gurudev saw the book, he thought it was totally wonderful and that we should publish it. Satya got the idea when Mr. Gerard Blitz was here and taught the children a Hatha class — which they loved — that the kids should have the experience of taking a Hatha class taught by Sri Gurudev. And not just our children. Why not offer all children the opportunity of this great experience? So, the idea of Gurudev teaching a children's class was born. And, since we were set up, we just decided to shoot both videos at the same time.

KM: What was it like to work with Sri Gurudev?

SVM: I'll speak about what it was like to work with Gurudev from a devotee/producer point of view. First of all, Gurudev was so unbelievably humble in his willingness to do what we wanted. For example, if we made some technical mistake, he was willing to do the take again and again, until we were happy with how it looked on the screen. Sometimes, we had simply made some judgment errors, and we had to have him do the take again. Sometimes, I would ask Gurudev, "Could you do this or could you handle this situation in such and such a way?" And he would say, "Well, I don't think a new beginner would do such a thing. Have you taught them the Lotus Pose in order to be able to say you can do a variation on the Fish Pose with the Lotus?"

His judgment was such that he was always thinking of how a viewer would really be using the video to learn Hatha Yoga. It seemed to flow so spontaneously from him and yet, sometimes, when I would ask him to do something, you could really see how his mind was functioning and how he would integrate the benefits and tips so that one could use the tape for a long time. His energy level was just amazing. He seemed to be fully expanded during the entire time that he was on the set.

During the two days before the shoot, most of us involved worked 19-20 hours and got very little sleep. During the first day of the shoot, we worked 16 hours. No one thought about food, no one asked for



*Sri Gurudev and Swami Vidyananda Ma discuss the next shot.*

breaks or left the room; everyone did his or her job to perfection. The professionals who had volunteered to help were absolutely stunned, because probably a third or fewer of the 25-30 people who were on the set had no experience at all with a shoot — including me. (I've done only documentaries, never a studio shoot.) They couldn't believe how harmonious, peaceful and smooth it was. One of the cameramen commented that all of the negative things that can happen on a shoot happened: batteries ran down on one of the cameras; one of the lights exploded, setting a small fire on the set; our having to do endless retakes for technical reasons, trains going by so that we would have to start again. But people's reactions to all situations was totally different from the usual. You could see the spiritual essence coming through, and for the "pros," it was a revelation and a very high experience.

On the second day of the shoot, which included the tearing down of equipment, we worked 19 hours — with no bickering. There was just such a harmony and unity of purpose. And, after we finished the final

take of the video, Gurudev said it was so inspiring that all of us had worked without thinking of ourselves, or food, or anything else for so many hours and that is how true greatness is achieved. The last thing that he said before he left was, "Thank you. And I really mean it!" That was just so sweet.

One of the nice little incidents that happened was that during the shoot, during most of the poses, those members of the crew who didn't have camera jobs would sit and watch quietly, noticing things that they needed to do between takes, like rearranging the flowers or fixing someone's costume or makeup or giving so-and-so a massage. They were very attentive to what they needed to do. When it came time for deep relaxation, Gurudev put the cast into deep relaxation, and I encouraged the crew to lie down and take it also; because how many times in our lifetimes do we get to take deep relaxation directly from Sri Gurudev? In fact, people remarked that, as they listened to Gurudev's voice, they felt that they were not asleep but that they "weren't there" either. Some comments were: "...so wide awake and so peaceful — exactly how deep



relaxation is supposed to be;" "...in a different dimension, as if time had stopped; it was very beautiful." This is all the more amazing when you consider that there was so much happening at the same time, cameras running and people working.

KM: Can you describe what actually happened that weekend?

SVM: As the weekend progressed, Gurudev taught longer and longer blocks of poses at once. In between, we would shoot "cutaways," closeups, and one-person shots of the poses to be used in the editing process. Gurudev's stamina, concentration, and total professionalism were so inspiring. Really, you felt that he was guaranteeing the success of the shoot by raising us all to a higher level of concentration and awareness.

One interesting experience occurred when one of the lights exploded. A 2,000 watt bulb exploded during deep relaxation. Just before it happened, people had been lying down and, all of a sudden, Todd called, "Cut," even though everything was going well. He said that in his headphones he was picking up train noise, so that we would have to wait for the noise to pass. So some people got up and started walking around, including Gurudev. Then, suddenly, we heard a tremendous pop! The light bulb exploded, setting fires on the set. If it had exploded during deep relaxation, people would have been lying right where the

burning pieces landed; therefore, it was a miracle that the train came by. Gurudev acted with total equanimity during this event, whereas most of us jumped at the loud noise. Someone who had been watching Gurudev at that moment observed that he turned gracefully, saw what had happened, saw that there was fire, and quietly and efficiently put the fire out with his bare hands. It was a rather inspiring moment.

KM: Can you recount any other anecdotes?

SVM: Yes. Being a former filmmaker himself, Gurudev was, of course, totally fascinated with the cameras; and several times while we were setting up cameras, he would get on the dolly and ride it. At the very end of the shoot, one of the cameras was raised way up on a dolly that had a boom on it, and after the shoot was all over, Gurudev said, "I think that I would like to get on that camera." So, Gurudev got on, they boomed the dolly all the way up, and he shot a few poses with people in relaxation and a few of the backward-bending poses. And Gurudev called, "Rolling," "Action," and then at the very end he said, "Cut."

KM: There must have been some rehearsals before the shoot. Can you tell us something about them?

SVM: Gurudev was such fun. He walked around correcting people, jumping over

*On the set - cast and crew of the Hatha Yoga video.*



hem and slapping them on the back and  
oking with them. Reverend Jaganath said  
that he felt that Gurudev had redefined  
Hatha Yoga for him, because he genuinely  
gave you the desire to get down on the floor  
to do Hatha Yoga with his teaching. He  
wasn't being technical or scientific. He was  
simply making Hatha Yoga very desirable  
to the person watching. The final tape is, of  
course, not funny like the rehearsals. It is

much more low-keyed, but it does transmit  
that feeling of the wonderfulness of Hatha  
Yoga.

KM: Thank you, Vidyandaji, for giving  
us this glimpse into an extraordinary  
experience.

*For further information about the Hatha Yoga videos, please  
contact Integral Yoga Distribution at Yogaville in Virginia.*

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## Ask God in Faith

---

There's no problem too big  
and no question too small.  
Just ask God in faith  
and He'll answer them all  
Not always at once,  
so be patient and wait

---

JAI  
GURUDEV!

vos enfants de  
montréal

J'ai embrassé d'un coup  
le ciel et la terre,  
j'ai approché  
le premier-né du sacré.



Celui qui habite les êtres,  
comme la parole habite l'orateur,  
qui reçoit l'hommage,  
n'est-ce pas le Feu?

Atharva Veda

Beloved Gurudev,  
Your picture is worth a thousand  
words!

Compassion

Inspiration Love Papa Friend  
Health Sacrifice Humility Service  
Selflessness Light Truth Devotion  
God Holiness True Self Yoga  
Inspiration Healing LOTUS  
Dedication Surrender Ecumenism  
Prayer Meditation Happiness  
Mantram Discipline Renunciation  
Contentment Bliss . . . . .



Faith  
less Joy  
Service  
Peace  
menism  
evotion  
Japa  
orship  
idhana

Happy Jayanthi with love from  
your Santa Barbara family.





# The Dignity of Labor—Vivekananda Vihar

It was June 10, and Sri Gurudev sat in one of the serene and lovely classrooms in the new Yogaville dormitory building. More than 100 years ago, Sri Swami Vivekanandaji came to America and brought Eastern thought to the West. He showed everybody how broad and all-embracing these teachings are. So it is very appropriate to remember him in Yogaville."

These words were part of the dedication and opening ceremonies for Vivekananda Vihar, Yogaville's dormitory building comprising classrooms, guest services and programs offices, laundry facilities, and quiet, comfortable accommodations for Ashram guests. At four stories, Vivekananda Vihar is the highest building in Buckingham County!

As he spoke of the greatness of Vivekanandaji, Gurudev talked about the spirit of Karma Yoga Swami Vivekananda taught and embodied. "He said that religion is not separate from the rest of one's life. 'Everything you do should be a worship.' At one point, he stood up in front of a large audience and said, 'Shut your Upanishads and Gita. Go out and play some sports. In the name of religion and *sattwic* life you have become lethargic (*tamasic*). You cannot get into *sattwic* life unless you first become *rajasic* (active). So come on, let's act!' He showed people how important it is to put religion into daily life. He taught the greatness of Karma Yoga. That's why we need his influence here. To experience the benefit of all the other aspects of Integral Yoga, you must have Karma Yoga."

That spirit of Karma Yoga pervaded the dormitory project from its earliest planning stages. Swami Bhaskarananda, Yogaville Development Manager, tells the story of discussing ideas for the dormitory with Sri Gurudev at a Yogaville Council meeting. At that time, the LOTUS and Sivananda Hall were both very actively under construction. Gurudev asked Bhaskarananda to do drawings of what had been discussed.

"I'd be happy to do that," Bhaskarananda told him, "but I'm also working on Sivananda Hall and the LOTUS and the guest house. What priority should I give to the dorm?" Gurudev replied, "Well, what are you doing at night?"

Bhaskaranandaji did the first drawings; then architect Daniel Warner joined in refining them. Architect Asangan Binstock, engineer Sudharshan Sollecito and Bhaktan Eberle also played important parts in dormitory planning. Ramakrishna Sackett, construction foreman, and Mitra and Reverend Bhagavan Metro of New Age Builders, who did the construction, soon became involved in the planning.

There were several design aspects unique to this building. Special fire code requirements necessitated concrete floors between each level, fireproof doors, and a sprinkler alarm system in key areas. In August of 1987, Sri Gurudev drove the bulldozer at the groundbreaking ceremony, taking up the first scoop of earth for the foundation.

Everyone involved worked many long days (and sometimes nights), with great dedication to have the dormitory ready for 1988 summer programs. And they succeeded in their efforts.

As Bhaskaranandaji said at the dormitory dedication, "People who donated money, earned or saved money for Yogaville, helped us to build this facility. Anyone who encouraged people in the project or just sent their prayers toward its successful completion, or anyone who has the same dream of a beautiful, Yogic community could be proud of this achievement...And certainly none of this could have been done without the guiding direction of Sri Gurudev."

Already, by the end of 1988, Vivekananda Vihar has served hundreds of people coming for retreats, guest stays, and a variety of programs. Regular Hatha Yoga, Raja Yoga, and other classes are held there weekly. It stands tall amid the rapidly grow-

ing Yogaville, serving continuously in the name of Sri Swami Vivekanandaji."

Sri Gurudev told everyone at the dedication ceremonies, "Vivekananda's name will help us to remember the dignity of labor.

It will inspire us to follow in the footsteps of the great Karma Yogis and to make our own lives good examples...I thank all who worked day and night to give us this Buckingham County skyscraper!"

---

## ***Stardom***

***by Joan Metzner, M.M.***

*One evening  
God released  
a universe of stars  
into being,  
each one,  
a unique, shimmering  
refraction  
of Light,  
each one  
a unique composite  
of rare colors.*

*And their colors  
were their names*

*and their sparkling  
essence their identity.*

*With the birth of planet earth  
each star was assigned  
a human heart to guide and comfort,  
to lead to freedom,  
the freedom to remember who it was.*

*The taught them  
that a multitude  
of small choices  
flow from one  
important decision  
leading to gloom or glow  
war or peace.*

*That one decision  
- the beginning of mission -*

*was to believe in themselves  
to trust their Creator  
and see themselves  
as He created them  
pure, holy, immortal, lightsome.*

*It was a life of conversion  
- to continually turn toward  
this Truth, this Light.*

*And it was a life of mission  
- to join with other hearts,  
other stars  
and together scatter stardust  
all over the universe,  
that we might one day learn*

*to live forever  
in peace.*



*Happy Jayanthi  
Beloved Gurudev!*

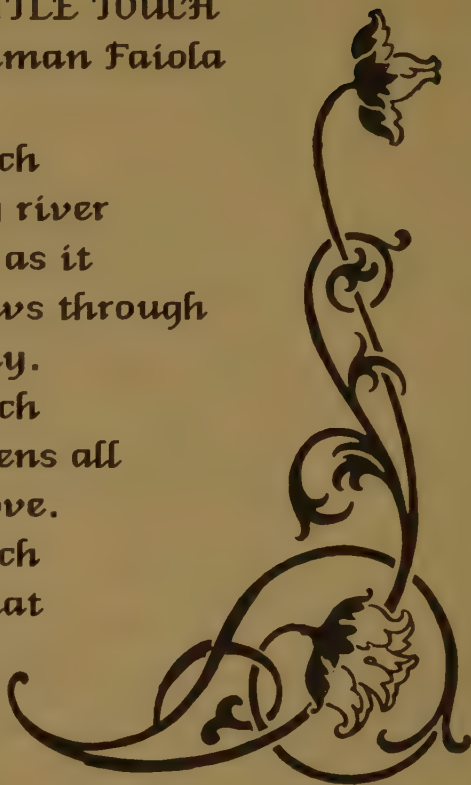
*From your  
San Francisco  
Children...*

*You are our  
Divine Inspiration  
and our Hearts'  
Delight!*



HIS GENTLE TOUCH  
by Lakshman Faiola

His gentle touch  
like a flowing river  
nurtures life, as it  
gracefully flows through  
hearts of many.  
His gentle touch  
silently awakens all  
to a song of love.  
His gentle touch  
reminds us that  
we are one.



**GURU**

by Reverend Janaki Carrera

*He sits*

*Glowing like a candle flame,  
The calm eye of a raging whirlwind*

*And beckons,*

*Enter my heart  
and grow strong,  
Then enter your own  
and fly.*





Drawing by Peter Max, from *Beyond Words*



*"The God in you is like an all-consuming flame, eternally burning."*

-Sri Gurudev

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*u do something instead for God's sake, for the benefit  
manity in His name, without the least personal  
tation, it becomes Karma Yōga."*

Gurudev

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can upset you, nobody can disturb you. I guarantee it."*

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*think, "I am loving for the sake of love because loving  
me happy," that happiness cannot be taken away  
body."*

Gurudev

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*"When you act, if you have a personal motive or if you  
expect a reward, you build up a tension even before you  
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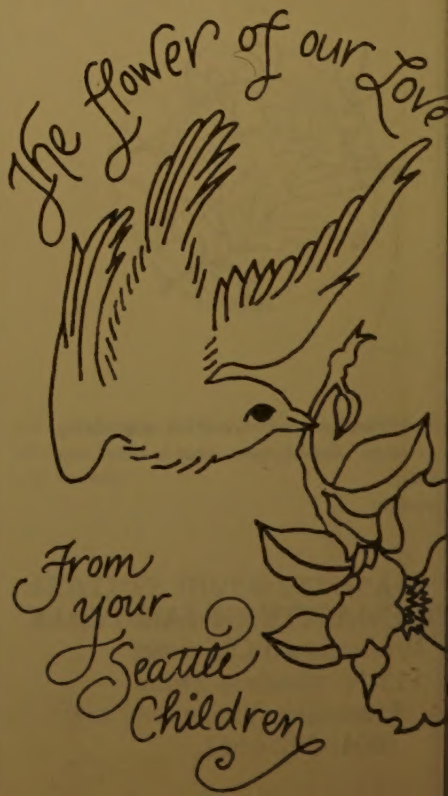
-Sri Gurudev

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*"Eliminate selfishness from your life. The minute you decide to lead a selfless life, eternal happiness is yours."*

-Sri Gurudev

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**Integral Yoga** is synthesis of the various branches of Yoga. It is scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

**Raja Yoga** The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *samadhi* or super-consciousness.

**Japa Yoga** The concentrated repetition of *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to it.

**Hatha Yoga** Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*), to purify and strengthen the body and mind.

**Karma Yoga** The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

**Bhakti Yoga** The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

**Jnana Yoga** The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "A body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

*Swami Satguru*  
*Shri*